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The Perkins School *of* Theology JOURNAL

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CLINICAL PASTORAL EDUCATION

ALUMNI NEWS

BOOK REVIEWS

MINISTERS' WEEK 1957

WINTER NUMBER: 1957

Southern Methodist University, Dallas, Texas

THE PERKINS SCHOOL OF THEOLOGY JOURNAL

"Let us unite the two so long divided — knowledge and vital piety." — John Wesley

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SYMPOSIUM

CLINICAL PASTORAL EDUCATION

The following articles describe in some detail a new enterprise in which Perkins School of Theology is participating, the Institute of Religion located at Houston, Texas. At the same time, they lift up the significance of a new dimension in theological education, its clinical pastoral aspect. In the process, they also point to the importance of the insights which have come from the fields of psychology and psychotherapy for the pastoral task. Of the writers, three are directly connected with the Institute — Dr. Dawson Bryan, Dr. Samuel Southard, and Dr. LeRoy Kerney — though they are considered as regular members of the staff of Perkins School of Theology also. Dr. David Shipley, who introduces the symposium, is Professor of Historical Theology at Perkins, while Mr. Robert Elliott teaches at Perkins in the field of Pastoral Care.

I. CLINICAL PASTORAL EDUCATION AND THE TASK OF THEOLOGY

By DAVID C. SHIPLEY

THE MEMBERS of the Staff of the Institute of Religion present here meaningful statements on the history and educational significance of clinical pastoral education with special reference to the program at the Texas Medical Center in Houston. Perkins School of Theology through the initiative of Dean Merrimon Cuninggim and Mr. Robert Elliott joins four other seminaries in Texas in integrating this program within the structure of work presented for the B.D. and S.T.M. degrees. This program, however, is not without relevance for the task of theology in the Seminary. In a broad sense, clinical data, though under varying nomenclatures, have had, historically, a significant role in the development of theology.

I.

In one important dimension of discourse salvation is healing. The lessons drawn from the ministry of our Lord point to healing, both physical and emotional, as representative of the Savior's mission of revelation and redemption. While God's acts involving the health and wholeness of man and history are the concern of the theologian, the need for, as well as the fact of, healing remains a prime area of inquiry. Christian theology, especially within the Augustinian tradition of the West, has always shared a "medical" frame of reference. Because of the revelatory acts of God in Christ-Jesus, the dictim "where healing is there God is" has always been a vital corollary of Christian theology based on the more profound awareness that "where existence is God is revealed."

In so far as human existence, in its multiform manifestations, is believed by the Christian theologian to have been illuminated by God's revelatory acts in Christ-Jesus (John 1:5) no area of human life may be excluded from his heuristic con-

cern. But most especially in the *loci* of healing, (physical, emotional, spiritual) does the theologian seek to recover the intuitive insights revealed through the ministry of our Lord. In clinical training the student is confronted with dimensions of human existence which require, inevitably, vitalistic theologising and this in a way which may be precipitated only indirectly through the class-room experience.

II.

Clinical training is also relevant for what it may occasion in the life of the seminarian. Personal involvement with God — the Subject in Christian theology — whose acts are studied as well as His Being is a primary requisite. Clinical training may precipitate that kind of confrontation with God and the self as is indispensable for creative theologising. Normative theology has never been an abstract science even among the Scholastics of the Medieval era. Behind or beyond their logical exactitude one finds a vitalistic concern usually involving the very life of the theologian.

Confessional theology may be narrowly defined as the rationally discernible and psychologically defensible confession of what the man of faith witnesses to the worshipping community, and on behalf of that community, respecting the meaning of the revelatory life, passion, death, and resurrection of Christ-Jesus in the context of the covenanted community which bears the history of redemption. Hence, theology requires the man of faith in confrontation with the Living God. The man of faith does not, assuredly, come into being solely through clinical training but the years have shown that no one who takes clinical training seriously may avoid that avowed facing of the self in true repentance which is requisite to the understanding of faith and the task of theology.

III.

The Institute of Religion provides a unique opportunity for the furthering of the goal envisioned by Perkins' own Professor Albert C. Outler in his significant study *Psychotherapy and the Christian Message* (Harpers, 1954) wherein he states that the time has come for the "*rapprochement* of the most important of the modern sciences of man and what I believe is the truest wisdom about the nature and destiny of man." (p. 9) Through the Institute of Religion this *rapprochement* already manifests the initiative of the medical doctors and psychotherapists. Here is a meaningful *locus* for that "division of labor" and "synthesis of goals" prescribed by Dr. Outler as the necessary next step for both medical doctors and psychotherapists on the one hand and the theological student and teacher on the other.

The professional doctor cannot do the work of the Christian minister nor may the minister essay the task of the doctor in any of its phases. But the time has come when all who are devout believers in God — both medical men and ministers — shall "undertake the exploration of the issues in their field in the light of their faith . . . Together, in joint projects, the believing physician and the well furnished minister may widen and enrich their service to God and their fellows far beyond what we have known from either in the past." (*op. cit.* p. 261)

Accordingly, Perkins School of Theology looks forward with great expectation to the mission of the Institute of Religion.

II. A HISTORY OF CLINICAL PASTORAL EDUCATION

By SAMUEL SOUTHARD

EARLY BEGINNINGS of clinical pastoral education may be seen in the Pastoral Epistles. In those Epistles, an attempt was made to relate the eternal truths of God to the problems of specific churches and individuals. The finite problems of men led them to look for eternal answers, and the revealed truths of God spoke most clearly to them in a defined, historical setting. Clinical pastoral education is an attempt to relate theological truths to life situation. It differs from the *Pastoral Care* of Gregory the Great because of its reliance upon insights gained from modern medicine, psychiatry, and sociology. Gregory used the medicine of his time in recommending cure by the use of "contraries." Yet modern pastoral care is one with Gregory Nazianzen's "Oration II" and John Chrysostom's *On the Priesthood* in its specific concern for the pastoral office.

As John T. McNeill has pointed out in *The History of the Cure of Souls,* the ministry of consolation and confession has always been the portion of the church. Since the time of the Reformation, men like Luther, Bucer, Spener, Baxter, Vinet, and Gladden have expanded the pastor's cure of souls to include both the general pastoral duties in time of sickness and death, and a counseling ministry concerning despair, guilt, and the irrational problems that lay in the depths of man's soul.

I.

But in the early part of the Twentieth Century these concerns lay strangely dormant. The pastoral care textbooks of the period were full of exhortation, but were silent concerning the specific methods to be used with individual parishioners. The psychology of the period was preoccupied with behaviorism and other mechanistic theories. Depth psychology as it was understood in Freudian terms was looked upon as a foe rather than an aid to religion. Theological seminaries were broken up into specific departments in which men might concern themselves either with the newly accepted "historical method" or the methods of religious education as a cure for all problems.

In the last twenty-five years there has been a marked change. This may be illustrated by the work of three pioneers in the field of clinical pastoral education: Anton Boisen, Russell Dicks, and Wayne Oates. Anton Boisen represents the beginning of clinical pastoral education in mental hospitals. Russell Dicks is a pioneer in general hospital work. Wayne Oates marks the full acceptance of clinical pastoral education as an integral discipline of the theological faculty.

Anton Boisen began the clinical training of theological students in Worcester, Massachusetts, in 1925. The students worked as psychiatric aides on the floor of a mental hospital for eight hours a day and then studied about religion and mental illness with Chaplain Boisen in the evening. Chaplain Boisen had decided to go into this type of work after recovering from a psychotic episode. He was the first clinically trained chaplain in any hospital. In the 1930's he accepted an invitation to become chaplain of the Elgin State Hospital in Illinois where he continued to train students in connection with the Chicago Theological Seminary and others. The great contribution of Chaplain Boisen to theological education is

his study of both the human and the written documents.

A second pioneer in this field is Russell Dicks. Dr. Dicks became the first clinically trained chaplain in a general hospital when he accepted the invitation of Dr. Richard Cabot to become chaplain of the Massachusetts General State Hospital at Dr. Cabot's personal expense. This move was made in the 1930's, shortly after the organization of the Council for Clinical Training. The Council was organized to provide clinical training for theological students in mental and general hospitals. However, Dr. Cabot felt that the training of ministers could best be served in a general hospital. He therefore was instrumental in the formation of a separate organization in the Northeast, which became known as the Institute of Pastoral Care. Both of these organizations have continued until the present time. The Council has been identified primarily with mental hospital training, the Institute of Pastoral Care with general hospital training.

For fifteen years, from 1930 to 1945, the Council for Clinical Training had to pioneer in the face of two great difficulties. First, the chaplains who acted as supervisors for clinical training often recruited students in spite of, rather than because of, the theological seminaries. Both the supervisor and his students therefore tended to be "rebels." Since the theological faculty made little attempt to relate their teaching to clinical problems, the chaplain supervisors proceeded to teach clinical training without any special concern for its relevance to theology. A second difficulty arose out of the chaplain's reliance upon his institution, which usually was a mental hospital. He was most closely identified with the psychiatrists and social workers on the staff. Therefore, his teaching tended to reflect the role and presuppositions of those disciplines. The natural result of these difficulties was that for almost a decade clinical training was divorced from theology and taught with a psychiatric flavor.

The Institute of Pastoral Care was more closely allied with seminary education, since training in general hospitals in the Massachusetts area was conducted in relation to the four Protestant theological faculties in New England. The Institute of Pastoral Care has also been closely related to the development of chaplains' services in general hospitals throughout the country. At the present time there are several hundred chaplains in the chaplains' section of the American Protestant Hospital Association, most of whom are in general hospitals.

A new phase in clinical pastoral education began in 1945 when Wayne Oates became the first Professor of Pastoral Psychology and Psychology of Religion at the Southern Baptist Theological Seminary, Louisville, Kentucky. The significance of this step was three-fold: (1) the teaching of pastoral care in the seminary was now from a clinical point of view, (2) there was an additional stimulus to relationships between pastoral psychology and other theological disciplines, and (3) the seminary organized clinical training programs in hospitals and taught the men who became chaplain supervisors.

Within recent years, more men have been added to theological faculties in the field of pastoral care than any other theological discipline. At the present time the problem is not to create positions, but to find teachers who are qualified both in terms of clinical and academic experience.

II.

In the past five years, three definite trends have emerged in clinical pastoral education: a closer relationship between the theological seminary and the clinical facilities for the training of theological students, the development of training centers that are related to the entire field of medicine and nursing rather than to one specialty such as psychiatry or social work, and a

growing unity of spirit among the various clinical training organizations.

The first of these will be of most enduring significance. This is the close relationship between the seminary and the clinical facility. At the present time, sixty-four theological seminaries offer courses involving some actual clinical experience. This means that almost two-thirds of the accredited Protestant seminaries in the United States are at least engaged in an introduction to the clinical pastoral training of students. Sixteen seminaries offer graduate programs of study and clinical experience, leading to the master's degree or the doctor's degree. At least six months of clinical training is required in most of these seminaries for the graduate degree.

This tremendous development is reassuring at two points. First, it means that clinical pastoral education will not be a fad, but will be rapidly integrated into the mainstream of theological education. Actually, as was pointed out in the beginning of this article, that is where it always has been, but for about forty years in the first half of this century it was neglected as a part of the "body of divinity." Secondly, this means that theological education is in a position to move in the same direction that medical education has followed. Fifty years ago, medical school courses consisted primarily of lectures. At the present time, two full years of the students' work are devoted primarily to clinical education. It is hoped that within a few years the term "theological professor" will have the same rich clinical connotations that "professor of medicine" holds. This does not mean that every professor is to be required to take clinical training. Rather, the old distinction between "clinical" and "academic" will be diffused. This trend will be accentuated as more chaplain supervisors take graduate work in theology and professors of pastoral care follow out the recommendations of the Association of Seminary Professors in the Practical Fields that they have at least six months of clinical training and a period of supervised teaching before they assume an academic position.

The second trend indicates the broadening of clinical experience to include the wide range of pastoral experiences which men will meet in the parish. This is the move toward clinical training in medical centers where students have access to persons in many types of crises. Up until the present time, most of the contributions in clinical pastoral training have come from psychiatrists and men trained as chaplains in mental hospitals. Theological students have been introduced to pathology, but not to the more general crisis situations where the pastoral role is of great significance. Russell Dicks has been almost alone in his emphasis upon such "normal" problems as physical pain and suffering. But there is now a specific emphasis in the American Protestant Hospital Association for training centers to be started in medical centers and especially in those which are related to a medical school.

The third trend is the inevitable result of the growing maturity and security of supervisors of clinical pastoral education. This is the development of some common ground of understanding among all the training groups in the United States. It began in 1952 at Boundbrook, New Jersey, where representatives of the theological seminaries, the Institute of Pastoral Care, the Council for Clinical Training, and the Lutheran Welfare Council reached an agreement on minimum standards for clinical training. A loosely organized National Conference on Clinical Pastoral Education was formed. By 1956, the various groups were ready to work together in regional conferences. For example, in the Southwest the five theological seminaries of Texas, the Institute of Religion in the Texas Medical Center, and the Council for Clinical Train-

ing are working together in a regional conference on clinical pastoral education.

III.

Although these advances are promising, many problems remain. One of the problems is also in medicine: how are professors and clinicians to work together in clinical facilities? It takes many years for both medical and theological schools to train their own clinical staff. For present day theological training, it is important that professors continue their awareness of the contribution of psychiatry to pastoral counseling, and that chaplain supervisors become more aware of the basic heritage of clinical training in moral theology. Since there is still a good deal of tension between medical schools and hospitals, some of the same strain can be expected for some time between professors and chaplains as their work becomes integrated. The article by Dawson C. Bryan will indicate how the seminary and clinical facility work cooperatively in the Institute of Religion.

A second problem of growth is related to the inclusion of clinical education in the body of theology. How is a body of knowledge to be taught without a comprehensive bibliography? There is an emerging "clinical" theology in the writings of Oates, Outler, Roberts, and Boisen. But there is as yet no modern equivalent of Richard Baxter's *Christian Directory*. The word "casuistry" has a Jesuit connotation to most Protestants; so it is better and more accurate to use the adjective "clinical." The article by LeRoy G. Kerney will describe the opportunities present in the Texas Medical Center for theologians to study "the human documents" and combine this data with "the written documents" to produce a body of literature that considers both the exact condition of men in specific crises and the answers to these needs in the Christian revelation.

III. THE INSTITUTE OF RELIGION

By Dawson C. Bryan

THE INSTITUTE of Religion is located in the Texas Medical Center, Houston, Texas. Established to develop a healing team in medicine and religion, the Institute of Religion provides advanced clinical study and experience through graduate residency work for ministerial students and courses for medical and nursing students.

In affiliation it is part of the pastoral care department of Perkins School of Theology and the other four theological seminaries of Texas: Southwestern Baptist Theological Seminary, Brite College of the Bible at Texas Christian University, Episcopal Theological Seminary of the Southwest, and The Austin Presbyterian Theological Seminary. It is accredited for advanced degrees. The clinical work is carried out in the hospitals of the Texas Medical Center and other hospitals in the Houston community.

The Institute provides courses on the B.D. and S.T.M. degrees. For Methodist students accreditation is at Perkins School of Theology and the residency work is done in the Institute of Religion in Houston.

I.

It has become increasingly evident to the medical profession as well as to the ministry that much illness is due to mental, emotional, and spiritual maladjustments. The health of the whole person requires the services of highly skilled and understanding

doctors and adequately and clinically trained as well as deeply consecrated clergy. It is also evident to pastors that emotional problems arising among their parishioners cannot be dealt with by the pastor on the theoretical approach alone, but require practical training and experience.

With this as a background, in 1954 the Council of Administrators of the Texas Medical Center, composed of the administrative heads of all the institutions in the Medical Center, requested a thorough study of the possibility of religious activities within the Center. This study was conducted by a committee of the Council of Churches of Greater Houston. Out of this grew a request by the Medical Center that the Institute of Religion be established within the Medical Center to conduct graduate residency courses in clinical training in the area of pastoral care and to become affiliated with the five theological seminaries in Texas, the Baylor University College of Medicine, and the nursing schools of the affiliated hospitals. A significant fact is that the Institute of Religion began with a request coming from the medical profession.

The Institute of Religion was founded in December, 1954. Early in 1955 a seminary committee with two representatives from each of the seminary faculties, including the deans and the professors of pastoral care, was formed. This committee makes major decisions regarding selection of teachers and overall policies for the Institute. Dr. Merrimon Cuninggim and Robert Elliott represent Perkins School of Theology on this committee.

The Director of the Institute spent a major portion of 1955 in an extensive survey and study of the pastoral clinical training programs, theological programs in the practical field, and medical and nursing education in outstanding institutions across America. Out of the data gathered and with the theological seminary committee, a program was projected.

The principal objective is to provide clinical study and training for ministers in actual hospital situations. Ministerial students learn pastoral care in practice in a controlled environment and under competent supervisors. Students gain experience in the hospitals of the Texas Medical Center and the community. Methodist students from Perkins secure most of their training in the Methodist Hospital which is one of the most modern and outstanding in the nation and in the psychiatric wards of the Veterans Administration Hospital.

This program is the actual proving ground for theological students in pastoral care. The student comes face to face through personal relationships with the patient—and learns through experience. Specialized relations are conducted in other institutions of the Texas Medical Center, including Baylor University College of Medicine, the M. D. Anderson Cancer and Tumor Research Hospital, four general hospitals, two children's hospitals, two schools of nursing, the proposed new City-County Hospital, and the Houston Academy of Medicine Library. Also cooperating are two near-by institutions, the Memorial Baptist Hospital and the Veterans Administration Hospitals. Two mental hospitals will probably join the program later. The clinical facilities are probably unexcelled anywhere in America.

In addition to the Director, who is a Methodist minister, with a B.D. and D.D. from S.M.U. and who has done graduate work at the University of Chicago and Union Theological Seminary, New York City, there are at present two full-time professors on the faculty. Samuel Southard, whose Th.D. is from Southern Baptist Seminary, is a Southern Baptist minister who became interested in pastoral psychology while enrolled in medical school. He has since had considerable experience in the practical field, both in teaching and as a chaplain. LeRoy G. Kerney, Presbyterian,

U.S.A., B.D., graduate of Evangelical Seminary, is in process of completing his Ph. D. degree at the University of Chicago and has had extensive training in the field of clinical education, serving as the chaplain at Manteno State Mental Hospital in Illinois for seven years. The Director and faculty are members of the Association of Professors in the Practical Field.

Lecturers and seminar leaders are chosen from among administrators, surgeons, medical professors, psychologists, ministers and others in the Houston area. In all the teaching staff numbers over forty. The full time professors divide their schedule in class and seminary participation, personal counseling of patients, and in research.

Guest lecturers are brought in for particular occasions and this year have included Dr. Anton T. Boisen, "the father of clinical training," Robert Elliott of Perkins School of Theology, Tom Morris from Episcopal Theological Seminary of the Southwest, Dr. Franklin Segler from Southwestern Baptist Theological Seminary, Dr. Russell Dicks of Duke University, Chaplain Thomas Klink of the Menninger Clinic, and Dr. Wayne Oates of the Southern Baptist Theological Seminary.

II.

There are three opportunities for ministerial students. The first is a three months' summer course in clinical pastoral education for theological students who are recommended by the theological schools of Texas and approved by the admissions committee of the Institute. The course covers two morning seminars, one on "Pastoral Ministry to the Physically Ill," and "Psychology of Religious Experience." The student then spends four hours each day in hospital visitation under careful supervision, writing verbatim reports on the interviews which are gone over in person by the members of the faculty.

These students will receive such credit as the seminaries grant for one semester of work in this field. Credit will be given in each seminary toward the B.D. degree. No student will be accepted who has not completed two years of his theological training.

The second opportunity is a one- or two-semester internship course in pastoral care, with clinical training for ministers who have already received the B.D. degree. Prerequisite will be one quarter of clinical training or its equivalent. Credit will be earned toward the S.T.M. degree.

When a student is accepted by the graduate committee of Perkins, a committee is appointed to supervise his study. This would probably consist of Mr. Elliott, one or both of the professors in the Institute, and perhaps an additional faculty member at Perkins. The student who begins his graduate work at the Institute would prepare the desired data for his thesis in Houston. The thesis would be completed only after he had taken additional courses at Perkins. Students will be given preference who desire the entire clinical year.

Students who desire to become chaplain supervisors will gain experience under direction during their second summer.

For the third opportunity a second year of residency will in the future be instituted for those who desire more extensive training to work for a doctor's degree.

Certain principles govern the educational program for ministerial students at the Institute of Religion. First, the standards of clinical education are those adopted by the National Conference on Clinical Pastoral Education. Second, pastoral clinical education is a regular part of the minister's education and directly related to his professional theological education within the seminary. Third, there is no separation between clinical training and academic study. There is an inseparable relation between the practical situations of clinical training and a study of the best literature in the field. Fourth, there is a primary concern for and focus on the interpersonal relationships.

Fifth, class sessions include not only academic class work but also lectures, seminars, and discussions within the clinical situations of the hospitals themselves. Sixth, particular attention is given to the varieties of services within the ministry. The training is supervised so intimately that each student is trained for the particular ministerial function which he intends to perform as pastor, chaplain, chaplain-supervisor, or theological instructor in the field of pastoral care. Seventh, intimate contact with specialists in various fields is provided so that the ministerial student will understand from the doctor, the psychiatrist, the psychologist, and other specialists exactly what the specialist has in his own mind in attempting to serve the patient and his family. This enables the prospective minister or chaplain to learn to relate himself intelligently so as to communicate with the doctor and nurse in charge of the particular patient. Eighth, the ministerial student through pastoral clinical direction is related to his total seminary education in such fashion that biblically, doctrinally, organizationally his pastoral ministry is a unity and finds its most adequate expression in his total gospel ministry.

In addition to the graduate study program there are workshops, seminars, and training courses for community clergymen. One such program is for pastors who spend four days a week for six weeks in clinical education. Others are one week seminars in the Institute or in other localities throughout the state. These are non-credit offerings. It is planned to conduct workshops and seminars on an extension basis throughout Texas. These are designed to help physicians, nurses, and ministers to work together more effectively as the healing team.

III.

Three courses in the relationship of religion to medicine are offered on an elective basis to medical students of the Baylor University College of Medicine. They are designed to help such students discover the relationship between medicine and religion, and to learn of the resources that the church can offer them in their practice. It prepares the doctor to understand the part the minister plays on the healing team, just as the minister learns to understand the place of physicians and nurses. These courses now given to medical students are the only such courses in any medical school in America.

Research projects are to be established in many undeveloped areas such as ministerial services to crippled and handicapped children and their families, religious resources and care of the aged, the pastor's ministry to patients, and the teamwork between minister and physician in approaches to the mentally ill.

A library is fast developing in reference to the field of the ministry, psychology, psychiatry, and kindred subjects. Already there is a "tape recorded" library of case interviews for guidance of students and for research purposes. The student has available also the medical library of the Houston Academy of Medicine as well as access to his own theological libraries and the Fondren Library at Rice Institute. It is proposed to develop an extensive research library of monographs and private papers.

Students are now making applications for the summer and spring semesters of 1957. Enrollment is made with the Director of the Institute of Religion, Jesse H. Jones Library Building, Houston 25, Texas, and the appropriate theological seminary.

The Institute of Religion is supported through gifts of individuals and foundations. The initial gift which made possible the immediate projection of the Institute came from the J. M. West Foundation, through Wesley West, a member of the Board of Trustees. The Chair of Professor of Pastoral Care occupied by Mr. Kerney is in memory of Captain Edward Ewing Barrow by his parents, Mr. and Mrs. E. R.

Barrow. The Chair occupied by Dr. Southard is being cared for by the Fondren Foundation through the generosity of Mrs. W. W. Fondren, a trustee who is also a trustee of Southern Methodist University. Mr. and Mrs. Jesse H. Jones provided the headquarters offices in the Jesse H. Jones Library Building. The M. D. Anderson Foundation and other generous contributors supply funds to carry on and expand the program. The Board of Trustees of the Institute is composed of eighteen outstanding members—four ministers and fourteen laymen.

As additional gifts are made and the faculty enlarged, the number of students will be increased. During the past year thirty-six ministers, fifty-two medical students, and over 100 nurses have participated in the work of the Institute. It is proposed that a building be erected in the near future for the Institute.

The Institute of Religion is a pioneering adventure in the field of health. It is unique in its interdenominational training and affiliation. The Institute of Religion is destined to become a working and lasting movement of service to suffering humanity. For through its portals will pass ministers, students, doctors, nurses, and others for instruction, resources, and inspiration.

IV. THEOLOGICAL EDUCATION IN A CLINICAL SETTING

By LeRoy Kerney

EVERY THEOLOGICAL seminary needs two types of libraries. We are all familiar with the first type. It is a library of "written documents" that contains the thinking of the theological world through the centuries. There is a second type of library which is just as necessary as the first if theological education is to be meaningful and effective. It is the library of "living documents" where theological questions and answers are inscribed on human hearts and living institutions. These are the documents that are read by the student in his field work, in clinical seminars on pastoral care, and in his student church. This library of "living documents" must be read and studied by all if theological education is to be more than a scholastic endeavor.

A clinical setting, such as the Texas Medical Center, offers an extensive variety of "living documents." It is interesting to note that the medical student after graduation serves as an intern in a clinical setting rather than as an apprentice in the office of an experienced physician. In the clinical setting he may study a much larger variety of common and rare diseases than he would find in an office setting. Likewise, the theological student is exposed to a greater variety of pastoral care and counseling situations during even a summer program than many ministers encounter during their first five years in a pastorate. Theological education in a clinical setting provides the theological student with a "laboratory of the soul" in which he may relate to people in a large variety of crisis situations in a face-to-face manner.

The clinical setting provides an opportunity to study not only a great variety of data but also the gross pathology of the soul. The experience gained from dealing with exaggerated forms of spiritual difficulty illumines the less acute and more subtle forms encountered in normal living.

I once became very upset with a man who went to sleep during a sermon I was preaching on tithing. As a man of wealth whose giving was only average, I felt that he should have given heed to the message. It was only after I had worked with people who were mentally ill that I came to understand a mental mechanism called "selective inattention." This mechanism is a means by which we protect our personalities by failing to pay attention to words or experiences which threaten us. Hearing my sermon was too threatening to this man; so he went to sleep.

Theological education in a clinical setting makes available to the theological student "living documents" which are not usually available at the theological seminary. This type of education is not an attempt to replace the seminary. It is an attempt to offer additional and advanced training in pastoral care so that the theological student is more adequately equipped for his future ministry. Let us turn now to see how the program is carried out and what type of learning is affected.

I.

When the student begins his clinical experience he is assigned to a hospital and becomes a member of the chaplain's staff. Before he begins his actual work on the floor of the hospital he goes through a period of orientation. During this orientation period he is introduced to medical and nursing procedures and to the basic routine of the hospital. Lectures by various staff personnel provide an overview into the total work and outreach of the hospital. He is introduced to the ward clerks, nurses, and medical staff with whom he will be working each day.

A period of orientation is a very necessary and basic aspect of the program. My memories of my first few days in clinical pastoral education are still quite vivid. I had never visited a mental hospital prior to training. The other students in the program were strangers. There was no period of orientation. On the second day we were asked to talk with three patients, discover their names, and look up their diagnosis in the medical records. Needless to say, I was extremely anxious and frightened. Another student and I found a ward, opened the door, and walked in. The first person I saw was a man with a mop in his hand. Because I was so anxious I was sure that he would use it as a weapon rather than as a tool with which to clean the floor. We were so frightened that we could not stop to talk with the patients but were concerned only with getting out of the ward. We walked safely past the man with the mop and arrived at the door at the other end of the ward. As I started to open the door, my partner poked his finger in my back. I immediately took off for the ceiling. After this start we quickly opened the door, hurried through, and quickly closed it on the other side. Then we both broke into laughter at our frightening anxiety. That experience continues to remind me of the importance of an orientation period. That which is familiar to the experienced person is often bewildering if not frightening to the newcomer.

During this orientation period the student is first introduced to the patients by listening and observing the supervisor conduct an interview. This is followed by a discussion of the visit. When the student feels confident to start his own visitations, the supervisor goes along in case the student needs rescuing. This also enables the supervisor to observe the student first hand so that he can make relevant suggestions to him. The seminars during this period are concerned with the process of interviewing and introducing the student to the relevant literature of a basic character.

II.

The key to a program of theological education in a clinical setting is the quality of supervision and instruction. Maximum

learning can take place only in a structured, controlled, and supervised setting. For this reason the ratio of supervisors to students is never higher than one to six. The supervisor helps to coordinate and integrate the cumulative experience of the student into a useful whole. He is a guide, an instructor, and a pastor to the student.

Regular weekly conferences are scheduled by the supervisor with each individual student. The student brings to the conference his process notes on his work with patients. These notes give a written picture of the work being done by the student. They shed light on his feelings and concerns, his methods of pastoral work, and on the dynamics and problems of the patient. Sometimes the student may use the conference to focus on a personal problem that has become a roadblock in his ministering to people. Many of the students report that these weekly conferences are one of the most meaningful and helpful aspects of the program.

In addition to the clinical work on the floor of the hospitals and individual conferences with the supervisors, the students meet each morning for a seminar. These seminars are concerned with pertinent topics which relate to the clinical work. They are based upon suggested readings in the library. Topics discussed include the development of personality, origins and development of the religious consciousness, grief, sin and guilt, pain and suffering, and methods of counseling. Augmenting the staff of the Institute of Religion is a number of visiting teachers. These include other professional persons in the medical center, professors of pastoral care in the Texas seminaries, and national figures in the field of pastoral care.

III.

As the student develops self-confidence in his role as pastor to the physically ill, he quickly finds himself dealing with specific pastoral problems and situations. One of these is ministering to the pre-operative patient. He becomes familiar with surgical procedures in general by observing the preparation of patients for surgery, watching a number of actual operations, and ministering to patients in the recovery room. These experiences give the student a background upon which to draw as he ministers to the patient and to the anxious family during the time of operation.

Watching an operation for the first time can be anxiety-provoking. A student became quite upset while watching an operation during his first week in training. This was evidenced by the student loosening his tie, removing his coat, and turning extremely pale. By the end of the summer the student had become so familiar with this particular operation that when the surgeon could not locate a piece of equipment the student tapped on the window in the amphitheatre, caught the attention of the surgeon, and pointed to the location of the piece of equipment.

The student comes to a deeper understanding of the basic anxieties and concerns of pre-operative patients through reading, discussion with staff personnel, and contacts with surgical patients. He becomes sensitive in time to the unexpressed fears, the concerns about the outcome of the operation, and the heightened spiritual needs of the patient. He becomes aware of the fact that the pastor, as well as the doctor, has a role in preparing the patient for surgery. He learns the art of giving a "spiritual transfusion" by the use of well-chosen Biblical passages and carefully worded prayers. As he stands by the family in the time of crisis he discovers the ministry of the unspoken word as well as the spoken word.

Another pastoral problem encountered in the general hospital is the problem of grief and bereavement. It is seen, not only in families as the result of the death of a loved one, but also as a precipitating cause

in numerous illnesses. The student becomes familiar with the process and stages of grief through his reading, lecture material, and clinical observations. This knowledge and experience is extremely vital to the theological student since it is the pastor rather than the physician or psychiatrist who is called upon for help during the time of grief and bereavement.

Students are often called upon to minister to the families of patients who have died in the hospital. They learn to channel the flood of feelings into constructive decisions and spiritual insights. They help the individual begin the "work of grief" so that the feelings do not get buried and erupt at a late date. The student learns how important and helpful the ministry of comfort and consolation is to those who are bereaved. The grief situation also provides a splendid opportunity to work with the doctor as a team in dealing with the family during the initial period of shock.

One student became deeply upset when a leading church official died very suddenly in his student church. He was bewildered, felt inadequate, and wondered if he could remain emotionally calm during the experience. After the funeral he testified that he was amazed at how well he was able to minister to the family. He attributed this new self-confidence to having experienced the grief situation in the hospital and having a new grasp of the grief process through his readings.

Occasionally students are called upon to conduct funerals for families who are from out of town or who have no specific church relationship. This was the first time that several of the students had conducted a funeral. It afforded them the opportunity to have help and guidance in the new experience. This is in contrast to many ministers who conduct their first funerals without help and support of more experienced pastors.

A third pastoral problem in which the theological student becomes involved is working with the convalescent patient. It is one thing to minister to a patient who stays only a few days in the hospital. It is another to minister to a patient over a long period of time and maintain a sustained relationship with him. It is an opportunity to help the patient reorganize his life around new values, new goals, and new spiritual perspectives. It may mean helping the individual accept a passive role of a dependent person in contrast to a former active pattern of living. It may mean helping a person accept the coming of death. Here is the crucial test of a man's ministry.

During the summer a student visited a man who was given up to die three times. There was little response from the patient, but a deep spiritual need was evidenced on the part of the wife. The student ministered to this patient and his wife over a period of weeks. At first he felt that his visits were of little value and he felt at a loss at what to do. In time he came to see that his daily presence with them, his indication of concern, and the often silent support given the wife was a meaningful ministry to this family. The student's support and ministry sustained this family through the long days of convalescence.

These pastoral situations of preparing the patient for an operation, bringing the ministry of comfort and consolation to the bereaved and grief-stricken, and supporting and sustaining an individual and his family during the long days of convalescence are only a few of the pastoral opportunities offered the student by the clinical situation. As he works with people in crisis situations he learns by doing and in time builds up the necessary skills and habits which make for an effective pastoral ministry. He comes to a deeper understanding of himself, the patient and family in need, and the total situation that helps him move on to the perfecting of his role and work as a shepherd of Jesus Christ.

IV.

So far we have dealt largely with the summer program of advanced B.D. studies. During the fall and spring semesters the student continues his clinical work in the hospital, his readings, and class-room work. He is given more responsibility in the hospital and begins a program of research in the field. He considers the insights of the great psychiatrists such as Freud, Jung, Sullivan, and Horney. He becomes familiar with the contributions of the great psychologists such as Allport, Rogers, Angyal. These he evaluates in the theological framework and in the light of his clinical work.

During the fall the student is introduced to the problems of ministering to the mentally ill. Students spend a week at the VA Hospital observing the general routine of a psychiatric treatment ward. The student makes "rounds" with the doctors, attends staff conferences, observes intensive treatment programs of electric convulsive therapy. The student visits with selected patients in order to become familiar with the thinking and emotions of the mentally ill. It is often in the off-the-cuff remarks of a doctor or nurse that the student picks up the basic attitudes of love and concern that are so necessary to the care and treatment of the mentally ill. Following the week at the VA Hospital students make follow-up visits and meet in a series of discussions concerned with the problems of ministering to the mentally ill.

In conclusion we would say that theological education in a clinical setting provides the theological student with an opportunity to read the "living documents." As he learns by doing, under supervision, relating his reading to the bedside situation, he becomes a more humble, enlightened, and effective pastor.

V. PASTORAL THEOLOGY AT PERKINS

By Robert E. Elliott

IN THE development of the new Perkins curriculum a family of what could be called "conversational" studies were gathered together in Division II. In this division the attempt is made to point clearly to the areas in which the Christian faith finds itself in significant conversation or dialogue with its world: for instance, the dialogues with philosophy, with world religions, with cultural and political currents of our time. In each of these areas the Christian faith needs to listen as well as to speak. The dialogue has to go both ways. In our time the most interesting (and I think the most important) conversation of the church is with the pyschological sciences. To open up for the students some of this conversation is the responsibility of II-D, which is listed in the catalogue as "Christian Insight and Personal Counseling," but which from another perspective might more accurately be called "Pastoral Theology."

I.

This course attempts to engage the student in genuine conversation along two axes—or over two back fences, if that is a more apt metaphor. The first is the important conversation with the psychological sciences themselves, as they are engaged in penetrating exploration of the question, "What is man?" No adequate theological discussion of this question is any longer possible without some awareness of psychological or psychiatric perspectives on it. No theologizing in our time can pass muster if it does not at least listen to what these people are trying to say about such issues as human bondage and free-

dom, responsibility, guilt, anxiety, love, and hate.

We have tried to involve the student in this conversation by having him read a book like Lucy Freeman's *Fight Against Fears*, an intense subjective description of psychoanalytic therapy, and then following this by reading in Freud and some of the important post-Freudians like Sullivan, Horney, and Fromm. A cross-disciplinary study like Rollo May's *The Meaning of Anxiety* has proved helpful and so have some of the theologians, like Albert Outler, David Roberts, and Paul Tillich, who have dealt explicitly with this dialogue.

The other dimensions of dialogue move back and forth between what we could call theory and practice, and here the term "Pastoral Theology" has revealing significance. Our concern is always *pastoral.* Nothing is gained by providing the student some psychological thoughts to add to his theological thoughts unless these make some genuine contribution to his understanding of himself as person and pastor. The test is in the fruits—whether we help the student become more effective in his pastoral work. At this point students have found a book like Seward Hiltner's *Pastoral Counseling* very meaningful.

But our concern is also seriously *theological,* because each pastoral relationship is a potential source of personal and theological insight to which the student is encouraged to become sensitive. At this level the aim is to help the student learn how to learn from his own experience, rather than to provide him with either a set of counseling rules ("how to do it") or a new abstract psychological vocabulary ("how to talk about it").

In service of this two-way communication between theory and practice the clinical situation, described in the previous articles, is ideal but hardly available for an introductory class of a hundred students. At this juncture some alternative resources have to be employed. It happens that most students are already involved in relationships that could in some sense be called pastoral, and for those who are not, we have been able to make necessary arrangements with a nearby home for elderly women.

Students are assigned to write out, with recall as accurate as possible, the verbatim content of actual pastoral conversation. To each he appends an evaluation of the interview in the light of what pastoral care principles he has acquired and submits it to the class and the instructor for further evaluation. This apparently simple exercise can be the occasion of unexpected and important self-learning on the part of the student as he comes to observe himself in action. Some such semi-clinical method seems to me an irreducible element in the effective teaching of pastoral care and counseling for this is precisely the point at which the instructor may be able to help the student begin to learn how to learn from his own experience.

Let me illustrate what I mean from a contact report submitted by a student. This student found a pastoral relationship developing unexpectedly with a young man whom he met on a business appointment. The young man, whom we will call Jim, was apparently much impressed by the discovery that our student was in theology school and mentioned that he himself had once planned seriously to enter the ministry. He seemed eager to ask the student about his call to the ministry and to talk about his own experience. An early part of the interview goes like this:

Jim: Yes, I used to be very active in the church at home. I'm a Baptist. Until a couple of years ago, when my whole life started changing, I was pretty serious about planning to be a preacher.

Student: You no longer have the desire?

Jim: I mean, everything has changed around me.

Student: What do you mean?

Jim: Oh, I don't know exactly . . . yet, I do, too. I grew up in a small town. I have an older sister who is pretty close to me. We had such a swell time together. We went to church regularly, enjoyed school, had lots of friends. Then Mom and Dad started having trouble. About three years ago they broke up. Dad moved to California and took my sister with him. Mom and I moved here to live with friends. That is what I mean by everything changing.

Student: I see. How old are you, Jim?

Jim: I'm sixteen. I'll be seventeen this year.

Student: Where are you in school now?

The reader has probably caught the significance of the turning point in the interview. From here on the student asks a long series of questions, with Jim replying briefly and somewhat non-committally. The student is puzzled and distressed and says so in his evaluation. This began so promisingly; why did it fizzle out, with Jim finally backing away?

In my comments to the student I asked him if he had observed how he had responded to Jim's troubled words about the breakup of his family. The student looked again and realized that he had not responded at all, had in fact evaded a response by changing the subject to ask Jim about his age. Then a further insight dawned on the student. He himself, he reported, comes from a broken family. He had been unaware of it at the time, but now it seems clear to him that Jim's words had raised some hidden hurts of his own which he unconsciously evaded by simply changing the subject. He had asked in his evaluation why it was that Jim never got around to telling him very much. It now dawned upon him that Jim was willing to tell him more than he was willing to hear: that he had consciously turned Jim away from a troubled area of feelings (because it was also a sore point for the student), and that he had, without being aware of it, very carefully kept control of the conversation from that point on, as if making sure that Jim not return to it. The result was an unproductive relationship for both of them.

But the student now sees something about himself that he did not see before, so that next time, in a parallel situation, he will be more free to respond to the needs of other persons and less likely to be caught in automatic unconscious defense of his own feelings. To use psychiatric vocabulary, we could say that he has become aware of some of his counter-transference reactions, that is, the way in which the counselor's own unacknowledged feelings can interfere with his efforts to function as effective helper to another.

Not every student learns this much about himself from a contact report, but most students learn more than they expect to learn.

II.

Following the core course, at the level of third-year electives, the student interested in this area has available a limited number of advanced courses, some oriented toward constructive theological implications of the psychological materials, and some toward deeper involvement in clinical resources themselves. Two introductory clinical courses have been developed, one at Methodist Hospital in Dallas, with the assistance of Chaplain James Swafford, and the other at Terrell State Hospital (about thirty miles east of Dallas) with the assistance of Chaplain Walter Bell. In each institution a dozen students spend four to five hours a week in pastoral care of patients and two to three hours in seminar with the chaplain and myself in evaluation of the experience.

Even these courses are no substitutes for the clinical education programs described in the previous articles. (One criterion of their success will be the number of stu-

dents they encourage to apply for work at the Institute of Religion and in other clinical programs). But they can be the occasion of significant growth and learning on the part of a student. I can think of no better way to illustrate this and to conclude this article than to quote from the words of a student attempting to evaluate his experience in ministering to mental patients at Terrell Hospital.

> As I gradually came to know the patient, I came to see her not as some strange frightening perversion but as a person—a sick person. Hers was a strange kind of sickness. It was not the kind of sickness from which people die. It is a kind of sickness which comes when men and women try to hide from life—try to shut life out because of the pain and hurt which living involves, trying to run away from life because of the shame and fear which living illuminates. But the wall which shuts life out is a tomb.
>
> And suddenly I realized that this sick person was reaching out her hand to me, a minister of Jesus Christ, in the hope that she might find through me a way back to health and life. Out of a sense of genuine compassion I would have reached out my hand to her, would have offered in His name to help her come out of her tomb and to live. But I found that despite my best intentions and strongest resolves I could not do so. I could not reach out to her because I also was a man in a tomb—cut off from life by the wall which I had built and behind which I hid from life and my neighbor. I had not realized before that I was ashamed of myself—ashamed that such a person as I should be a minister of Jesus Christ. And out of my shame grew my fear that people would discover me to be such a person. It is easy to preach that all men are sinners; it is quite a different matter to confess that I am a sinner. It is easy to preach that all men are with Lazarus in a tomb; it is quite a different matter to confess that I am Lazarus. It is an easy matter to preach that all men are dying without the Lord of Life; it is quite a different matter to confess that without Him I am without hope. And the Christian Gospel has always understood that repentance and confession is the narrow way, but the only way, to forgiveness and life.
>
> As my patient in her great need reached out her hand to me I learned in a way I had never fully understood before that only the Lord could roll away the stone from Lazarus' tomb or mine. Through this patient whom I sought to serve, God was calling me to life. I was given to see that before I, a Christian pastor, could minister to the needs of a people cut off from God, I must myself come out from behind my wall and live openly to God and my neighbor. As my patient in her great need reached out her hand to me, so also by the grace of God I was enabled in my great need to reach out my hand to the Lord of Life who met me in her and who meets all men in every activity which confronts them with the invitation of life: "Lazarus, come out!"

ALUMNI NEWS

WESLEY C. DAVIS, *Editor*

1937. *Lieutenant Colonel William J. Reid* and family spent the Christmas holidays in DeRidder, Louisiana. Chaplain Reid is currently stationed at Fort Polk, La. Soon he is to be assigned to Poitiers, France.

1939. *Billy Bray,* (MA 1941) and family are enjoying their first sabbatical since going to Japan to teach in Kwansei Gakuin University. Billy is in Tokyo employing his "vacation" in further study of the language, while Frances and the children are in America, and may be addressed at Box 457, South Zanesville, Ohio. The Brays recently adopted a Japanese child, and the residential requirements for naturalization are being fulfilled by these months in the states. Billy will join his family later in the year.

1947. *Randall Rogers* (MA 1948), Chaplain in the U. S. Navy, is currently stationed on Midway Island. His is a busy assignment. "There is the normal counseling, staff conferences, and character guidance program required of a station chaplain. The chaplain has to be the community leader as well. We have three Protestant services on Sunday with a Sunday School. I am Scout Commissioner for all Scout Work and for a time I was chairman of the school board, but I was able to get relieved of that job. I have a radio program every morning from 7:00 to 7:15 and an evening prayer program for five minutes at 10:00 p.m." Since his entrance into the service Randall has been able to complete a year's work toward his Ph.D. degree at Boston.... *Barcus Moore,* Pastor of St. Luke's Methodist Church, Corpus Christi, since 1949, has been named Corpus Christi's "Outstanding Young Man of 1956." He was cited by the judges for his civic, fraternal, and religious affiliations and work. At present he is vice-president of the local Ministerial Alliance. During his pastorate the membership of his church has grown from 144 to 1320.

1948. 1956 was a rich and wonderful year for *John and Gladys Betts* (1952) as they have carried on their work in Brazil. John has three full time jobs, supplemented by a writing task in the field of Religious Education. He took an active part as leader and counselor in the fourth national Methodist Youth Conference held in Porto Alegre earlier in the year. The high light in the personal lives of this fine young couple was the birth of a son, James Albert. The Betts may be addressed at Caxia Postal 222, Livramento, RGS, Brazil.

1949. *Major Ashley D. Jameson,* Staff Chaplain of the Ninth Air Division, Geiger Field, Spokane, Washington, has been selected as the first Air Force Chaplain in the Western Air Defense Force to attend the marriage counseling seminar at the Hogg Foundation for Mental Hygiene, University of Texas, Austin.

1952. *Mr. and Mrs. Alvis Coleman,* announce the arrival of a daughter, Linda Ann, on October 6, 1956. Alvis is the pastor of Hardwick Memorial Methodist Church, Longview, Tex..... Miss Betty Jo Welch was married to *James E. Hull* in the First Baptist Church, Washington, D.C.

On September 15 James received his discharge from the navy chaplaincy. At present the Hulls are in Edinburgh, Scotland, where James is engaged in studies leading to the Ph.D. degree .... A son, James Milford, Jr., was born to *Mr. and Mrs. James M. McKeon,* on October 9, 1956. James is pastor of the St. Mark's Methodist Church, Wichita Falls, Texas.

1953. *John Brand* is chairman of the Grayson County Child Welfare Unit, and pastor of the Whitesboro Methodist Church. His congregation is preparing to build a new church .... *Mr. and Mrs. Allen J. Moore* announce the birth of twin daughters, Janette Joyce and Nanette Lois on September 20, 1956, in Worcester, Massachusetts. Allen is doing graduate work at Boston and Harvard Universities .... The opening of the new sanctuary of the St. Paul's Methodist Church, Bryan, Texas, was celebrated on September 9, 1956. *H. Eugene Cragg* is the pastor.

1955. Clayton Calhoun, a member of the Florida Conference and for the past three years pastor of Riverside Methodist Church, Miami, was recently elected president of Paine College, one of Methodism's oldest schools for Negroes. It is located in Augusta, Georgia .... Ground was broken on September 16, 1956, for the first unit of St. Luke's Methodist Church, Lubbock, Texas. *Leo Gee* is the pastor .... *Mr. and Mrs. Bill Turner* announce the arrival of a son, William Keith, on November 7, 1956. Bill is pastor of Grace Methodist Church, Bremond, Texas ....

A letter from *Leonard and Gloria Williams* tells of their busy summer preparing to sail for Brazil, the interesting trip down, Larry's celebration of his first birthday on board ship, visits to different mission stations and institutions on the way, the cordiality with which they have been received, the challenge of the task before them, and their eagerness to begin work. At present they are students again busy at the task of learning the Portugese language. Leonard has already had the experience of preaching through an interpreter, and Gloria is teaching a class of 9-year-old boys.

CORRECTION: *Frank E. Jacobs* (1931) is pastor of the Methodist Church in Fort Des Moines, Iowa, rather than pastor of First Methodist Church, Des Moines, as was erroneously stated in the last issue of the JOURNAL.

The Annual Alumni Luncheon will be held on Wednesday, February 6, during Ministers' Week at Highland Park Methodist Church. Tickets will be available beginning Monday night. Please buy them as soon as possible.

BOOK REVIEWS

FRED D. GEALY, *Editor*

THE MOMENT BEFORE GOD

An Interpretation of Kierkegaard. By Martin J. Heinecken. Philadelphia: Muhlenberg Press, 1956. 386 pp. $5.95.

In the words of the author's own prefatory statement, what this book fundamentally undertakes to do is "to call attention to that which was Kierkegaard's sole concern: to make clear what it means to become and to be a Christian." More specifically, as he himself goes on to add, the book is an attempt "to clarify those points at which Kierkegaard is particularly vulnerable and apt to be misunderstood: that Christianity is absolute paradox, that God is absolutely other, that dread (anxiety) is the constant concomitant of man's freedom, that despair is man's sickness unto death, that truth is subjectivity, that Christianity is suffering and that it is an 'existential communication.'" In other words, what Heinecken has sought to accomplish is an integrated interpretation of Kierkegaard's entire productivity which really takes seriously the singleness of purpose that Kierkegaard himself ascribed to his work. That he has been led to undertake such a task in large part by reason of his conviction that the bulk of Kierkegaard scholarship has tended to distract from Kierkegaard's own central emphasis is evident not only from his explicit assertion to that effect, but also from the implied polemic which runs throughout the work. It is no less evident, however, that his really guiding concern is in no sense narrowly historical. For while he does indeed express the hope that he has not misrepresented Kierkegaard's thought in any way, he also disavows the pretence of having followed all of the subtleties of the latter's mind and "cheerfully admits" that the "book is not so much about Kierkegaard as it is an expression of (his) own views."

Clearly, then, what underlies the author's entire undertaking is the conviction that Kierkegaard's work, when understood in terms of the one fundamental aim toward which the latter himself directed it, constitutes a singularly significant contribution to our contemporary theological discussion.

All of which, of course, is just another way of saying that Heinecken is an enthusiastic supporter of Kierkegaard who is desperately anxious that his mentor be given a fair hearing in our current theological counsels. That his enthusiasm is largely justified, and that Kierkegaard does indeed have something important to say to us, will hardly be questioned by anyone who carefully attends to the author's arguments. For he leaves us in no doubt whatsoever but that the underlying conviction which has prompted him to write this book is by no means gratuitous. In fact, he succeeds in establishing beyond peradventure that Kierkegaard does mark "a turning point in the history of Christian thought" and that "no one can be a theologian today without coming to terms with the issues which (he) raised."

This is not to say, however, that Heinecken's understandable enthusiasm for Kierkegaard does not occasionally betray him into what seems to be a completely uncritical (and, indeed, almost idolatrous) estimation of the latter's work. When we are told, for example, that "what Kierkegaard has to say . . . will not allow itself to to be appropriated in part, as though what he said were to a certain extent true, but then to a certain extent false," it is diffl-

cult to resist the conclusion that the author has, to say the very least, grossly overestimated his master's prowess. Nor are we greatly reassured at this point by his subsequent statement that "it would be disastrous to try simply to perpetuate and absolutize (Kierkegaard's) particular forms of expression." For the fact remains that, however much Heinecken may appear to allow for a critical evaluation of Kierkegaard's work, he himself exhibits hardly the slightest trace of a genuinely critical attitude toward it. Thus, while he has clearly seen—and, therefore, is eminently able to help us also to see—that Kierkegaard had much of significance to say to us, what he has not seen—and, consequently, cannot help us to see—is that Kierkegaard's thought as a whole is such as to make anything other than a critical appropriation of it impossible.

What the author has failed to recognize, in other words, is that even within the framework of Kierkegaard's thought itself there are certain fundamental difficulties which demand critical resolution. Perhaps the most notorious of these is the obvious contradiction between Kierkegaard's unqualified polemic against "objective" thinking and the manifestly "objective" character of his very polemic itself. In this connection, Heinecken writes:

> *Either* God is a simple idea which you grasp with your mind in the same way that you know the idea of unity, or equality, or any other idea, *or* else you can never 'know' God in this sense, but God confronts you and stands against your whole person . . .

Now, surely this is not an exhaustive alternative. For if it is true that we are not merely speaking nonsense when we refer to God, i.e., when we speak of Him as a personal reality who can never be comprehended as we comprehend mathematical ideas, but must also be apprehended in immediate personal encounter (*cf.* p. 147); it is also true that we have a very specific "idea" of Him—and an idea, moreover, which, like every other idea, serves to distinguish its object from everything other than itself. And this is true regardless of the fact that such speaking "about" God—and this is clearly what we are doing even when we say (self-contradictorily) that He cannot be spoken about!—is something radically different from actually encountering Him as the living Lord of our lives. It was Kierkegaard's great insight—and in this we must certainly follow him—to insist that the God of whom the Christian faith speaks is indeed One who can only be acknowledged in the "subjectivity" of personal decision. What he did *not* always clearly recognize, however, was that the statement that this is so is no less an "objective" statement than are the statements of mathematics and science—and, as we must also surely add, those of pholosophy as well.

In the same way, it is quite impossible to follow Kierkegaard in his exaggerated opposition to theological "systems" as such. Thus, when Heinecken writes that "theology has task enough if it will bend all its efforts, *not to build complicated systems of theology, but to prevent them . . .*," we can scarcely fail to recognize the manifest inconsistency of his assertion. Nor is this contradiction more than merely verbally removed when he says elsewhere that, while Kierkegaard clearly "has a basic motif" he nevertheless "explicitly repudiates all system-building." No, to have a "basic motif" is simply another way of having a "system"; and it is, indeed, at once apparent to every careful reader of Kierkegaard that the real brunt of his attack against the Hegelian "system" is not that the latter was "systematic" (although it must undoubtedly be admitted that he sometimes speaks this way, despite the obviously "systematic" character of his attack itself), but rather that it was an *inadequate* system and that it, moreover, consistently confused intellectual comprehension of the truth with existential submission to it. What Kierkegaard really has to teach us, in other words, is not that theology has to prevent theology, but rather that it must constantly be on guard lest it confuse itself with the living Word of God to which it is but called to minister!

That this is by no means the only thing which Kierkegaard has to teach us, however, is, as has been said, sufficiently evident from Heinecken's own very excellent presentation. In fact, it is unquestionably the greatest service of this book to open up for us in a fresh and provoking manner the vast resources of Kierkegaard's own fertile mind. Nor does the criticism which has been suggested really serve in any way to qualify a whole-hearted recommendation of the book to the readers of this journal. For it is not one of the least of Heinecken's accomplishments to have raised certain fundamental questions in so extreme a form as to leave his really attentive readers with no alternative but to seek a tenable answer to them. And this, however remote it may have been from his own conscious intention, is also a genuine service.

Schubert M. Ogden

FAITH, REASON, AND EXISTENCE

By John R. Hutchinson. New York: Oxford University Press, 1956. 293 *pp.* $4.50.

This is a work in the philosophy of religion, and it is philosophy of religion in a new key. It represents an attempt to elucidate, in their philosophical dimensions, the main themes of the revolution in religious thought which has been taking place in our time. In short, the author is concerned to write a book in the philosophy of religion that takes its point of departure from the broad religious orientation of such men as Barth and Brunner, Tillich and the Niebuhrs. He acknowledges to a greater sympathy with the latter three than with Barth and Brunner, and also expresses and manifests an indebtedness to men of such varied outlook as William Temple, Martin Buber, and John Baillie.

This is an interesting and worthy ambition. College teachers, in particular, will welcome the work because there has been little done on the college level within these dynamic perspectives of our times. Strictly speaking, it may be inappropriate to speak of such an effort as a work in philosophy of religion. Since Mr. Hutchison frankly takes his stand within the Christian faith and seeks to think philosophically on the main themes within that orientation, the book should perhaps be called a work in philosophical theology. Be this as it may, the end result is an extremely useful book. Nor do we mean to suggest that it is a "text" in the usual sense of that term. As indicated, it may so be used in appropriate courses, but its style, structure, and content are such that seminarians will find it very profitable reading, as will the busy pastor who is earnestly trying "to keep up." Indeed, some pastors may want to place it in the hands of thoughtful and inquiring laymen.

The underlying concern of the work as a whole centers in the problem of the relation of faith (revelation) and reason in our relation to God. But within this context a number of crucial issues of contemporary religious thought are treated in turn. The place of symbol in communicating religious truth is a prime emphasis. The nature and ground of human freedom receives penetrating treatment, as also the character and problem of sin in relation to such freedom. The main outlines of a Christian doctrine of history are developed under the heading "History and Biblical Faith," and a final chapter concentrates upon ethics and moral policies in relation to religious faith.

John A. Hutchison is Head of the Department of Religion at Columbia University, having come there recently after a number of years in the same relationship with Williams College.

Herndon Wagers

HE THAT COMETH

By Sigmund Mowinckel. New York and Nashville: Abingdon Press, 1956. 528 *pp.* $6.50.

This is an excellent book by a leading scholar dealing with a subject of vital importance: "the Messiah concept in the Old Testament and later Judaism." Because of the obvious relevance of such a discussion to the mission of Jesus it becomes more than an Old Testament study and should be of wide-spread interest. The book is scholar-

ly and well documented but it is, at the same time, lucid and readable.

Dr. Mowinckel is a renowned Norwegian Old Testament scholar having recently retired from a long and distinguished professorship at the University of Oslo. He is perhaps best known for his contribution to the study of the Psalms but has a long list of works to his credit, both in Norwegian and in German. A few shorter works have appeared in English but this is the first substantial work which has been made available in our language. For these reasons its publication is of unusual significance.

The book is a careful and thorough study of this question of the Messianic concept. The discussion falls into two main sections, "the future king in early Jewish eschatology" and "the Messiah in later Judaism." This developing concept of the "anointed one" is traced through the history and tradition of Israel from their early views of the ideal of kingship to the more eschatological and other-worldly figure which came to play an important role in their later Messianic hope. The presentation of the Israelite ideal of kingship and the discussion of the "Servant Songs" of Isaiah are in themselves worthy studies. The final chapter of the book deals with "the Son of Man," as the concept appears in the Old Testament and as it was employed by Jesus to indicate his Messianic mission.

There will be places where the reader will want to take exception to particular interpretations offered by Dr. Mowinckel, as is to be expected in a study so comprehensive and so open to a variety of opinions. However, the serious student will appreciate the author's profound scholarship and, if he will work through these chapters, will not fail to arrive at a fuller understanding of the Messiah concept and its significance to Jewish and Christian thought.

The book can be enthusiastically recommended. It is the product of the mature years of a great scholar. It is his first major appearance in English. It offers not only his own views but, due to his frequent reference to his colleagues, it affords access to the influential Scandinavian school of Biblical scholars whose traditional-historical approach has done much in recent years to modify the excessive domination of literary or source criticism in Old Testament study.

Kermit Schoonover

UNDERSTANDING AND COUNSELING THE ALCOHOLIC

By Howard J. Clinebell, Jr. New York and Nashville: Abingdon Press, 1956. 246 *pp.* $3.75.

Dr. Selden D. Bacon, as director of the Yale School of Alcohol Studies, is not given to careless endorsement of most ministerial pronouncements on the problems of alcohol. When he calls this "without question the best book on this phase of alcoholism yet to appear" and declares it to be "one of the best books on alcoholism in general which has been published in a decade," we have an occasion to sit up and take notice.

I cannot stand where Dr. Bacon stands, but from my own perch the view is equally impressive. This is a superb book, without question the best thing yet in the area of Christian ministry to alcoholics. Dr. Clinebell is a working pastor who has grounded himself thoroughly in psychiatric and sociological perspectives on this problem, so that he knows what he is talking about. And he can talk about it very well.

The first part of the book is a vivid description of the inner dynamics of the alcoholic's self-struggle. The middle part includes fascinating descriptions of some of the important religious ministries to alcoholics, including the "rescue missions" and the Salvation Army, and finally, Alcoholics Anonymous itself, which the author holds to be an essentially religious movement and the pastor's most valuable ally. The concluding section deals with the parish minister's problems and opportunities in his own ministry to alcoholics and their families.

Any minister who has felt his responsibility to alcoholics in his community or church to go beyond scolding them, but who has been baffled and defeated in his efforts to help, should find this book of enormous help.

Robert E. Elliott

THE CALL OF THE MINARET

By Kenneth Cragg. New York: Oxford University Press, 1956. 376 pp. $6.25.

Dr. Cragg's treatment of Islam is commendable on two points which should appeal to readers of the JOURNAL. The first is that *The Call of the Minaret* strikes a happy balance between scholarship and readability for one who is concerned for an intelligent Christian approach to the Muslim world.

The second and far more important reason is that the author's work is part of a movement to bring together the study of non-Christian religious and the missionary purpose of the Christian community. Islam, in this case, or Buddhism or Hinduism, is studied, not with a view to making converts, nor to point with unsullied pride to the superiority of Christianity, as in an earlier day. Each religion is not leveled off so that all religions appear the same from an "objective point of view." The study of Islam, or any other non-Christian faith, issues, rather, from a Christian concern, as an inescapable expression of our obedience to the gospel, which enables the student to approach the non-Christian world with the greatest possible appreciation and respect for the religious experience which he encounters.

But let Professor Cragg speak for himself: "We do not merely aim at a résumé of Muslim belief and practice. We take it in its own most intimate and inward imperative because we seek to know it, as far as may be, from within. We wish to hear at the minaret what it is which greets every rising sun and salutes every declining day for millions of contemporary men, and thus to enter with them across the threshold of the mosque into their world of meaning. For it is a world which deserves to be penetrated with understanding and for which, as we believe, there is endless significance in another world of faith, whose trustees we are and whose interpreters we would become."

The author's survey of the present day Muslim world is most helpful especially in the light of the current crisis (or series of crises) in the Middle East. Part two is a consideration of what the muezzin says to the Muslim world when he utters the call to prayer from the minaret. Thus we have discussions of the Muslim doctrine of Allah and his prophet Muhammad, a telling picture of prayer and religious life in Islam, and a consideration of the Islamic order for human society, extremely important for a day when Islam plays such a vital role in the life of so many states and in the total international scene.

The meat of the book is the third and final section on what the call from the minaret says to the Christian. It is a call to understanding and to service, though these two chapters are, in the opinion of the reviewer, the weakest in the book. There is the call to retrieval not so much of ground which Christianity has lost to Islam, but rather of respect for Christianity which is so lacking in the Muslim world.

The call to interpretation is perhaps the most exacting, for it demands that we interpret the Christian scriptures, the person of Jesus Christ, the cross, the Christian understanding of God (including the doctrine of the Trinity which is such a stumbling block to the Muslim mind), and the Christian commuinty. Here Cragg exhibits a fine theological mind as well as an understanding of the world to which the Christian message must be proclaimed.

There is the final call to patience. With the possible exception of the Theravada Buddhist lands, Christianity has faced no more stubborn resistance than it finds where the religion of the prophet Muhammad is dominant.

The Call of the Minaret will probably be criticized by some Islamicists because the missionary element has been inserted. There are a few missions people who will criticize so much concern over Islam before getting down to the brass tacks of missions. But we are inclined to think that such a rethinking of missions in our day, in the manner of this book, and based upon the theological and methodological presuppositions involved, points toward a period of healthy conversation between the mission-

ary and the historian of religion, to the end that each is stimulated, and Christ is glorified.

Richard C. Bush

BIBLICAL THEOLOGY AND CHRISTIAN EDUCATION

By Randolph Crump Miller. New York: Charles Scribner's Sons, 1956. xiv + 226 pp. $3.50.

Since the publication six years ago of *The Clue to Christian Education,* Randolph Miller has been recognized as one of the creative minds in the attempt to bring into dynamic relationship the insights of the new theological orthodoxy with the contributions made to the Church by "progressive" education. In a real sense, the triumvirate of Miller, Sherill, and Smart has arisen to replace the former trio of Coe, Bower, and Elliott.

Biblical Theology and Christian Education is a further contribution to this needed and notable task. Unfortunately it is not as adequate an addition as some of us feel Miller is capable of making. Following a Biblical *schema* of Creation, Covenant, Christ, Church, and Consummation, he attempts to show how each of these themes may be made relevant to children and youth, a plan which he also followed in his earlier attempt to relate theology to Christian education.

His *schema,* based on but not analogous with that of Bernard Anderson, can be questioned, though this reviewer finds it helpful even if somewhat too simple. No doubt Biblical scholars will raise serious questions. His relating of these themes to the various age groups in the church is useful, though not greatly different from his previous effort. One gets the impression that this book was written too hurriedly, and this is most unfortunate because of the importance of the theme which it treats.

His basic thesis is one which needs profound exploration, both in the light of Biblical scholarship and modern theological thinking. Asked as a question, it is as follows: "What is the meaning and relevance of the Gospel in its wholeness to the situation in which the particular learner now exists?" Stated positively, it becomes: "The responsibility of those preparing lesson materials and of those training leaders, as well as of those who are working in the theory of Christian education, is to see the Bible as a whole and in the light of the best modern scholarship, and to make the Bible relevant and meaningful in the experience of the learner *now.*"

Miller gives considerable help in this relation, and his book is a useful one. It should stimulate those in positions of responsibility, either in local churches or in the higher echelons of the church, to consider more seriously the place of the Bible in the efforts to communicate the Gospel to children, youth, and adults.

Howard Grimes

GIVING AND GROWING

By Margaret F. Donaldson. Fleming H. Revell Company, 1956. 154 pp. $2.50.

Margaret F. Donaldson has, for several years, been Public Relations Director of the New York Area of The Methodist Church. Prior to going to her present position, she was city editor of *The Daily Times,* in Mamoroneck, N. Y. In addition to these places of responsibility, the author has served as an editor of a monthly church paper, in various civic and community activities, and has been active on committees, commissions, and the official board of her church.

Giving and Growing is, to a certain extent, a handbook on public relations and financial problems of the local church. The author has discussed with meaning and intelligence the value of the appearance of the church, church bulletin, news letters, the bulletin board, the ushering service, and dozens of other physical aspects of the organized church. She has given an impressive summary of various fields, such as newspaper reporting, how to prepare effective church publications, the use of radio and TV for church work, and methods of increasing the giving of the church membership through proper public relations.

There is a brief, but meaningful, bibli-

ography on public relations, radio, and television. The book can be recommended without reservation, and will prove a valuable instrument for any pastor.

Marvin T. Judy

PUT YOUR FAITH TO WORK

By Karl H. A. Rest. Philadelphia: Muhlenberg Press, 1956. xii + 186 pp. $2.75.

Karl H. A. Rest, pastor of Emanuel Evangelical and Reformed Church in Man chester, Michigan, provides in *Put Your Faith To Work* a survey of the basic doctrines and teachings of the Protestant Church. It is designed for lay reading, primarily for persons who are uniting with the church.

The doctrinal treatments are elementary in every sense of the word, with no discussion as to varying points of view. This is irksome to the scholar, for it makes the study of doctrine entirely too simple and easy.

In spite of the criticism in the above paragraph, the lay person will find the book a help in defining the various doctrines of traditional Protestantism in the simplest manner. The book should be recommended for lay reading by the pastor with caution that such doctrinal definitions do not come as easy as Mr. Rest would cause them to appear. The ten subjects treated in the book are: The Christian and his Church, What We Believe about God, The Son of Man and the Son of God, Man's Need for Salvation, Life after Death, The Nature of Faith, Strengthening our Church Membership, Prayer, The Word of God, The Challenge of Faith. There is a final statement on opportunities for church service, which is an outline of the various activities of lay participation in the life and work of the organized church.

Marvin T. Judy

EVANGELISM THROUGH THE LOCAL CHURCH

By Roy H. Short. New York and Nashville: Abingdon Press, 1956. 126 pp. $2.00.

Bishop Roy Short's experience in promoting the evangelistic interest and effort of the Church is reflected throughout the sixteen chapters of *Evangelism Through the Local Church.*

The book insists throughout that the local church must, above all else, be the agent for the salvation of men by confronting every man everywhere with God in Christ, whom to know aright is life eternal. If this is not considered the basic business, the primary function, the most holy and urgent task, of every local church, either the churches have been preoccupied with less important matters or they have not taken seriously the direct and plain command of Christ to witness to and win unto repentance, baptism, and loyalty all men, even unto the uttermost parts of the earth.

The book touches upon the many and varied aspects of evangelism; yet one is left with the wish that the author could have carried many of the themes further. For example, when he deals with "The Saving of the Saved" he hardly raises the question about making nominal Christians into vital, radiant, winsome, consecrated disciples of the Lord until he moves on to another theme.

However, the book will remind every reader of the multiple responsibilities and opportunities of pastors and people alike when the local church takes seriously its most sacred and glorious task, bringing men and women to a saving knowledge of the Lord Jesus Christ.

George C. Baker, Jr.

THE ANCESTRY OF OUR ENGLISH BIBLE

By Ira Maurice Price. Third Revised Edition by William A. Irwin and Allen P. Wikgren. New York: Harper & Brothers, 1956. xx + 363 pp. $4.00.

This important book needs no recommendation as it has been the standard account of its subject for fifty years. The present and third revised edition was made in order to include the full story of the Revised Standard Edition of the Bible and to take account of the spectacular finds near the Dead Sea. The book should be on the shelves of everyone who is interested in

the origin and history of the Bible, particularly in its English dress.

Fred D. Gealy

THE WESTMINSTER HISTORICAL ATLAS TO THE BIBLE

REVISED EDITION

Edited by G. E. Wright and F. V. Filson, with an introductory article by W. F. Albright. Philadelphia: Westminster Press, 1956. 130 *pp.* $7.50.

The *Westminster Historical Atlas to the Bible* is a second indispensable help to the study of the Bible to be republished in an important revised edition in 1956. Important new materials, photographs and maps have been added to enrich the book. All church-school libraries should possess this volume.

Fred D. Gealy

THE EARLY CHRISTIAN FATHERS

Edited and Translated by Henry Bettenson. New York: Oxford University Press, 1956. *vii* + 424 *pp.* $4.00.

Readers who recall with pleasure Henry Bettenson's fine earlier collection of *Documents of the Christian Church,* will enjoy his new printing of selections from the writings of the Fathers from Clement of Rome to Athanasius. In addition to the Apostolic Fathers, the persons represented by selections from their writings are Justin Martyr, Irenaeus, Tertullian, Clement of Alexandria, Origen, Cyprian, and Athenasius. If there is something annoying about reading "gems" separated from their contexts, nevertheless, for most people the pressures of life are such that in many cases it is gems or nothing. Since the selections are brief and are topically arranged, the book is to be heartily recommended as a bedside book for ministers who might think it a privilege to end the day with a bit of historical theology.

It is the purpose of the editor and translator to display the process of the development in Christian thought, life, and worship which took place prior to the acceptance of the Christian faith by Constantine and the formulation of doctrine at Nicaea.

The book is small octavo, with the clear round type and good paper which Oxford uses in such distinguished fashion.

Fred D. Gealy

EARLY LATIN THEOLOGY

Library of Christian Classics, Volume V. Edited by S. L. Greenslade. Philadelphia. The Westminster Press, 1956. 415 *pp.* $5.00.

A SCHOLASTIC MISCELLANY: ANSELM TO OCKHAM

Library of Christian Classics, Volume X. Edited by Eugene R. Fairweather. Philadelphia: The Westminster Press, 1956. 457 *pp.* $5.00.

Once again we have reason to be grateful to the Westminster Press for making so attractively available such important historical material as is presented by its Library of Christian Classics. It is indeed a sober experience for a twentieth century Christian to read the writings, particularly the letters, of such really influential and powerful persons as Tertullian, Cyprian, Ambrose, and Jerome. Their importance and power in the Empire actually staggers one.

In the *Scholastic Miscellany,* Anslem is given the most space. His "Why God Became Man" is printed entire. Among twelfth century writers represented are Gratian, John of Salisbury, Peter Abailard; Hugh, Richard, and Adam of Saint Victor; Peter Lombard, Stephen Langton. Among the later writers are Bonaventure, Duns Scotus, and William Ockham, whose razor is more famous than most razors.

Is it too vain a hope to desire that busy American ministers might find food in these volumes?

Fred D. Gealy

THE SERMON ON THE MOUNT AND THE MAGNIFICAT

By Martin Luther. Volume 21 *of* LUTHER'S WORKS. *Saint Louis: Concordia Publishing House,* 1956. *xxi* + 383 *pp.* $4.50.

The important venture in translation and publication of the works of Martin Luther is being most auspicuously begun. This sec-

ond volume, translated and edited by Jeroslav Pelikan and A. T. W. Steinhaeuser, brings us Luther's sermons on the Sermon on the Mount, based on those delivered in Wittenberg, and a devotional commentary on the Magnificat. The style of Luther here is pastoral, homiletical, simple, and concerned. As one reads, the minister takes shape before him; you can see and hear him. This man we ought to become acquainted with.

Fred D. Gealy

HYMNAL

For Colleges and Schools

Edited under the direction of E. Harold Geer. New Haven: Yale University Press, 1956.

A hymnal like the one before us can be spoken of only in superlatives. Whether one is concerned with the solidity and comprehensiveness of its statement of Christian doctrine, or with the lyrical and poetic quality of the hymns, or with variety, suitability, and excellence of tunes, here is the *ne plus ultra.*

If there is any objection to the hymnal at all it is that it requires some musical intelligence and skill for its effective use. Of course, if there is intelligence anywhere, and under training, it should be in the colleges. But given the present sorry state of musical attainment in the general run of our people and, in the churches, the decades of dry musical run immediately behind us, most of the adults among us must live on the flotsam and jetsam cast off by the great tradition but not out of the core of the tradition itself, whether poetry or music. We can only be grateful, then, to the editors of this hymnal, the chaplains and chapel musicians of Yale University and Chatham College, under the chairmanship of E. Harold Geer, organist emeritus of Vassar College, for recognizing the importance in the worship of God, of the excellence of tunes as well as of the literary quality and Christian content of the texts. "Whoever desires the good," wrote St. Thomas, "by the very fact desires also the beautiful." We have them both here.

In our present musical lag, it is quite too bad that the some 350 hymns here published cannot be distributed in a words-only edition and made available to all Christians as a mid-twentieth century Palgrave's Golden Treasury of Christian lyrics. As John Wesley said of one of his own collections, here is a "little body of experimental and practical divinity," covering all the concerns of the Christian faith and life and selected from the whole of Christendom (Western, that is—there being nothing from the newer churches of Asia, thus leaving the hymnal only less ecumenical than the hymnals of, say, Japan and China). If people can't sing they can read, and should be given this opportunity.

As for the make-up of the hymn-collection, the two largest groups are (1) the translations from German (52), Greek (9), Latin (39), and twelve from eight other languages; and (2) the metrical versions or paraphrases of the Psalms. Nineteen metrical Psalms appear, the 23rd Psalm in three versions, the 145th in two, and Psalm 148 in two. This brings us a tremendously solid block of historic devotional material, together with the splendid tunes which came out of all the Reformation churches, Lutheran and Calvinist alike.

Of the Reformation tunes, there are twenty-three harmonizations by J. S. Bach. The Psalm tunes are drawn from all the important Psalters, e.g., there are twenty taken from the various editions of the Genevan Psalter, eight of them used twice. Eleven tunes come from the Anglo-Genevan Psalter. At least nine other Psalters are drawn from. Orlando Gibbons is represented by ten fine tunes, Tallis by five. The fine "Tallis' Canon" (printed in two forms) is used for both the Morning and the Evening Hymn of Bishop Ken.

Among modern tune-writers, R. Vaughan Williams is represented by nine tunes, one of them, "King's Lynn," being used twice. The two tunes taken from the "Five Mystical Songs" seem much less effective as hymn tunes than in their original form.

Among translators, Catherine Winck-

worth contributes twenty-four from the German; John Mason Neale, fourteen from Greek and Latin; Edward Caswall, seven from Latin; John Wesley, one from German ("Put thou thy trust in God" from Paul Gerhardt); Robert Bridges, nine from Greek, Latin, and German.

Nine of Luther's hymns are printed, properly including both the Hedge and the Carlyle translations of "Ein' Feste Burg." There are ten translations from Paul Gerhardt. Of Isaac Watts, there are nine; of Charles Wesley, twelve—two of which are not printed in our Methodist Hymnal. They are the fine Second Advent hymn, "Lo, he comes with clouds descending" and the Ascension hymn, "Hail the day that sees him rise." The presence of such hymns in the hymnal under review is but one indication that it is doctrinally more fully Christian than is the present Methodist Hymnal.

Perhaps enough evidence has been adduced to indicate the superior quality of this hymnal from every standpoint. It could be further shown if there were space to name the great variety of more recent hymns treating contemporary themes, and of tunes representing many important folk-tune types, such as those from the "Southern Harmony."

As is becoming increasingly the case with good hymnals, no time signatures are printed in the scores, thus leaving freedom for rhythmic patterns which move away from a strict recurring meter and allowing better justice to be done to speech accents and giving room for easy breathing and phrasing. A more striking innovation for a contemporary standard hymnal is the complete discontinuance of the use of *Amen* at the end of the hymn.

Since the hymnal is non-denominational it contains no liturgies, and therefore no chants (Anglican) or plainsong settings for the Communion Liturgy. However, a reasonable number of plainsong settings are used for ancient hymns. There are seventy-five selections for responsive readings. In addition to full indices, there are forty-six brief but useful pages of historical and biographical notes on hymns, tunes, hymnals, and persons, prepared by Luther Noss, Dean of the School of Music of Yale University.

There are a number of typographical errors, such as a missing Greek accent, Franz Gruber printed both with and without an *umlaut*, "Forest" in "Forest Green," spelled once with one "r" and once with two. But those will probably be corrected in the next printing.

If this hymnal represents God and man at Yale, I'm all for it.

Fred D. Gealy

HYMNS AND RESPONSES

FOR THE CHURCH YEAR

By Vincent Persichetti. Philadelphia: Elkan-Vogel Co., Inc., 1956. $1.00.

In the compass of these few pages, Mr. Persichetti has brought together an astonishing variety of texts, a considerable number of them written by poets who never could have considered themselves to be hymn writers. In the sixteen hymns covering the church year there are lyrics by such a variety of historic figures as John Dryden, John Quincy Adams, Charles Wesley, John Milton, John Marckant (16th century), Phineas Pletcher (1584-1660), Peter the Venerable (1092-1156), and Thomas Kelly. Somewhat surprisingly and interestingly, from the moderns are summoned W. H. Auden, e. e. cummings, Padraic Column; also Emily Dickinson (1830-1886). The two children's hymns included are one by Sarah Betts Rhodes (1830-1890) and Isaac Watt's moving cradle song, "Hush! my dear, lie still and slumber."

Ten responses of various sorts are included, the words taken from three Psalm texts, from Edna St. Vincent Millay, Conrad Aiken, Shakespeare, Untermeyer, Wallace Stevens, and Shelley.

All of the texts used are meaningful, some of them teasing to be understood; some would need explanation before they could be meaningful to a congregation; and some do not seem to point to the core

of the Christian faith. Yet this sort of thing is a venture which brings its own excitement with it.

For the Communion Liturgy there is one *Kyrie*, one *Sanctus*, one *Agnus Dei*. There are two *Gloria Tibis*, and seven *Amens*, from one- to seven-fold.

Mr. Persichetti has composed all the music. It is distinctly in the contemporary mode. There are neither time nor key signatures. The rhythms are simple but varied. The scores are full of accidentals and require some musical skill to handle.

There can be only praise for the sort of thing which Mr. Persichetti has done. We should have many more such musical adventures. The church does not always need to live in the backwash of a receding tide.

Fred D. Gealy

PSYCHOLOGY AND WORSHIP

By R. S. Lee. New York: Philosophical Library, 1956. 110 *pp.* $3.75.

Here is a brief but thought-provoking attempt to interpret worship in Freudian terms. One need not agree with all of the conclusions of Mr. Lee, who is vicar of the University Church of St. Mary the Virgin at Oxford, to feel that he has opened up areas of thinking which ought to be explored much further. His conclusions about the nature of man are often too "pat," as are those of Freudians, but this does not invalidate many of his conclusions about worship.

There is the repeated insistence that psychology cannot be concerned with the validity of faith, or the object of faith. It can, and must, study the ways in which this faith manifests itself in the phenomenal self. Thus, to see the relationship between the ego-ideal and the concept of God is not to deny the reality of God but rather to point to certain conclusions about what ought to be done with children to aid them in developing a mature self-hood which includes a relationship with God.

There are many excursions into by-paths related to the central theme but not directly connected with it. For example, Mr. Lee's comments on the nature of Christian education for young children are enlightening.

As might be expected from a Freudian, there is considerable emphasis on the significance of *common* worship, with the insistence that worship is not primarily a private affair (though it involves this) but rather fundamentally a *corporate* matter. In this instance what Mr. Lee says supports the growing concensus that the element most missing from evangelical worship is this sense of corporateness, a fact which manifests itself both in attitude of worshipper and in the lack of congregational participation in the service.

This is a stimulating book. The price seems unusually high.

Howard Grimes

THE MESSIAH IN THE OLD TESTAMENT

By Helmer Ringgren. Studies in Biblical Theology, No. 18. *Naperville, Illinois: Alec R. Allenson, Inc.,* 1956. 71 *pp.* $1.50.

In an age in which there is as much hopelessness as is the case in our time it is important that there should be continual investigation of the various forms and content of hope in the Bible. In that the first Christian confession was "Jesus is Messiah," or "The Messiah is Jesus," it is clear that Christianity was in one of its earliest phases a Messianic movement, offered as fulfillment of the "hope of Israel." All the historical problems are still in debate. Did or did not Jesus regard himself as Messiah? If so, why? If not, why not? And in what sense, yes or no? Whatever the answers, they must be deduced from and relevant to a rather vast historical context.

The monograph under review is a brief but useful study of the most important groups of Messianic materials in the Old Testament, by Helmer Ringgren, a Scandinavian scholar. These comprise, first the "Royal Psalms," which originally referred to the enthronement of the king, namely portions of Psalms 2, 110, 72, 21, 45, 8, in the order in which they are translated and treated in the text. The idea of the divinely anointed king is found to be the background and necessary condition of the

belief in the coming Messiah. And although the transition from king to Messiah, in the traditional sense, cannot be dated, it is certain that belief in Christ, the Messiah, is rooted ultimately in ancient Oriental ideas of the divine king.

The second group of texts designated Messianic are the prophetic passages: Isaiah 7:10-16; 9:2-9; 11:1-5; Trito-Isaiah 61:1-2; Micah 5:2-7; Jeremiah 23:5-6; 33:15-16; Zechariah 9:9-10. The famous words of Isaiah 7, Ringgren urges, are not messianic in the proper sense of the word, but since they are based on the old kingship ideology, their messianic interpretation may be justified. The young woman, he suggests, may be the queen, the child Immanuel the royal son. "The prophet adopts the formula of the official cult, intending to say: 'Take your cultic confession seriously. You say that God is with you; why do you not trust in him? You take the ancient words of the birth of the royal child into your mouths, but you dare not trust the expectations that are bound up with the traditional formula. ' " The details of all these prophecies are based on the ideal of the divine priest-king current in Israel. What was originally a hope at the accession of every king, and perhaps at every New Year Festival, was later transformed into a future or eschatological expectation.

The third group of materials are the important, if difficult, "Servant of the Lord" passages: Second Isaiah 42:1-7; 49:1-9; 50:4-11; 52:13-53:12. Although the treatment of these passages is brief, it is very suggestive. Deutero-Isaiah as a whole is regarded as an "immense enthronement Psalm." Many of the descriptions of the servant are features already found in the king and the Messiah in the earlier materials. The only motif that is entirely new is the quiet and gentle behavior of the servant, and perhaps his role among the heathen. Yet even the mataphors and expressions of Chapter 53 may be traced to such circles of motifs as the Tammuz literature and the kingship ideology. In the cult of Tammuz the death of the god was enacted as a drama, lamentations performed over his suffering and death, and his return to life celebrated. Also, the king of Babylon had to do penance in the New Year Festival; he had to undergo symbolic suffering, was deprived of signs of his royal dignity, and the high priest of Marduk pulled his ears and smacked his cheeks. His symbolic suffering was regarded as vicarious.

And finally, there are the socalled Servant Psalms: 18, 22, 49, 69, 88, 116, 118. These may reflect a ritual according to which the king has suffered symbolical death, is returned to life in the morning to proclaim his salvation to the people gathered for a Festival. And if in the Servant passages, Israel plays the role of the king, chosen and called by God to be his messenger on earth; if what the king is in Israel, Israel is among the nations; yet the individual traits in the passages may be explained as the transferrence from king to people and from people to a coming king, Messiah, who was to become flesh in Jesus Christ.

Fred D. Gealy

THE STATE IN THE NEW TESTAMENT

By Oscar Cullmann. New York: Charles Scribner's Sons, 1956. ix + 123 pp. $2.50.

The four lectures printed in this monograph were first delivered under the Hewitt Lectureship Foundation in three American theological seminaries. They cover four important areas of investigation: Jesus and the Resistance movement of the Zealots; Jesus' condemnation by the Roman State; Paul and the State; and the State in the Johannine Apocalypse. In regard to the first of these, the author urges that for Jesus the Zealot ideal constituted the true temptation. Jesus accepted the State and radically renounced every attempt to overthrow it. Nevertheless, it is equally clear that he did not accept the State as in any sense a *final,* divine institution. Rome could not understand this, and there can be no doubt of the fact that although Jesus renounced Zealotism, like Barabbas he was

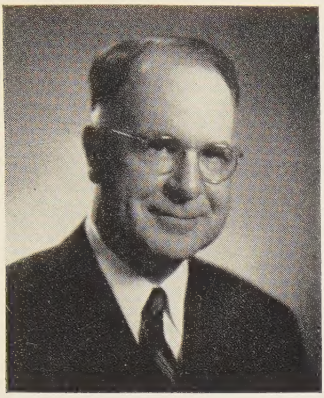
condemned by the Romans and not by the Jews, and in fact *as a Zealot*.

For Paul, likewise, the State is nothing final, nothing absolute. It will pass away. Yet for the present age, it is willed by God as a temporary institution. Consequently as Christians we must acknowledge its existence. Where the Christian can dispense with the State without threatening its existence, he should do so. The State *may* be God's servant.

The problem of the State for the Christian in Revelation is that the State has deified itself and thus become satanic. The totalitarian State thus becomes precisely the classic form of the Devil's manifestation on earth. "So long as the State demanded a loyalty-test in the form of submission to emperor worship, there could be no peace between Christianity and the State, however loyal the Christians might be as citizens and however humane individual emperors like Trajan, Hadrian, Antoninus, or Marcus Aurelius. At this point the Roman State remained continuously, up to the time of Constantine, a satanic power."

Cullmann's conclusions are: "The Church's task with regard to the State, which is posed for all time, is thus clear. First, it must loyally give the State everything necessary to its existence. It has to oppose anarchy and all Zealotism within its own ranks. Second, it has to fulfil the office of watchman over the State. That means: it must remain in principle critical toward *every* State and be ready to warn it against transgression of its legitimate limits. Third, it must deny to the State which exceeds its limits whatever such a State demands that lies within the province of religio-ideological excess; and in its preaching the Church must courageously describe this excess as opposition to God."

Fred D. Gealy



Lee

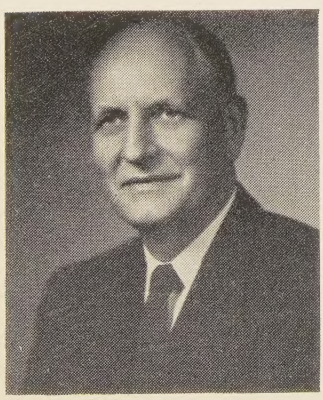
Fondren Lecturer for 1957 is Dr. Umphrey Lee, Chancellor of Southern Methodist University. Dr. Lee served as President of S.M.U. from 1939-1954. Prior to that time he served churches in Cisco and Ennis, Texas, and from 1923-1936 was pastor of Highland Park Methodist Church, Dallas. He served as Dean of Vanderbilt School of Religion for the three years prior to his coming to S.M.U.

Dr. Lee holds degrees from Trinity University, S.M.U., and Columbia, his Ph.D. being from the latter institution. Southwestern University and Ohio Wesleyan have both conferred honorary degrees on him. He has written widely, his best known books being *The Lord's Horseman* and *John Wesley and Modern Religion*. He has recently written, with Dr. William Warren Sweet, a popular history of Methodism. His topic for Ministers' Week will be "A Serious Call."

The Jackson Lecturer for 1957 is Dr. James Muilenburg, professor of Old Testament at Union Theological Seminary, New York. Dr. Muilenburg is known both as a biblical scholar and a popular lecturer.

He holds degrees from Hope College, Holland, Michigan, The University of Nebraska, and Yale University, with a Ph.D. from the latter. Honorary doctorates have been conferred by the University of Maine and Pacific School of Religion. After a distinguished career as professor of both English and Biblical Literature, he served as Dean of the College of Arts and Science of the University of Maine. From 1936-1945 he was professor of Old Testament Literature and Semitic Languages at the Pacific School of Religion. He became professor of Hebrew and Cognate Languages at Union Theological Seminary in 1945. He has contributed to scholarly research in the biblical field and has participated in archeological excavations. His subject will be "God and Man in the Old Testament."

Muilenburg



Adams

The Peyton Lecturer will be Dr. Theodore F. Adams, pastor of the First Baptist Church, Richmond, Virginia. Dr. Adams did his undergraduate work at Denison University and took his B.D. from Colgate Rochester Divinity School. He holds honorary degrees from the University of Richmond, College of William and Mary, and Denison.

He has served churches in Cleveland and Toledo, Ohio, and has been pastor in Richmond since 1936. He was vice president of the Baptist World Alliance from 1947-1951 and has been a member of the executive committee since 1951. Besides contributing numerous articles to religious journals his book *Making Your Marriage Succeed* was published in 1953. His subject at Perkins will be "A Pastor Looks at His Preaching."

MINISTERS' WEEK

February 4-7, 1957

PROGRAM

All events except those noted otherwise take place in McFarlin Memorial Auditorium.

MONDAY, FEBRUARY 4

7:30 p.m.—General Introduction to Ministers' Week

8:00 p.m.—Fondren Lectures: *A Serious Call* . . . . . Dr. Umphrey Lee

9:00 p.m.—Reception in honor of the Lecturers . . . . (Umphrey Lee Student Center)

TUESDAY, FEBRUARY 5

7:00 a.m.—Morning Prayer . . . . . (Perkins Chapel)

10:00 a.m.—Jackson Lectures: *God and Man in the Old Testament*
I. "King and Subject" . . . . . Dr. James Muilenburg

11:00 a.m.—Peyton Lectures: *A Pastor Looks at His Preaching*
I. "The Preacher Looks at Himself and His People"
Dr. Theodore F. Adams

2:00 p.m.—Fondren Lectures: II. . . . . Dr. Lee

3:00 p.m.—Jackson Lectures:
II. "Father and Son" . . . . . Dr. Muilenburg

7:30 p.m.—The University Choir

8:00 p.m.—Peyton Lectures:
II. "The Faith of a Preacher" . . . . . Dr. Adams

WEDNESDAY, FEBRUARY 6

7:00 a.m.—Holy Communion . . . . . (Perkins Chapel)

10:00 a.m.—Fondren Lectures: III. . . . . Dr. Lee

11:00 a.m.—Peyton Lectures:
III. "Planning, Preparing and Preaching" . . . . Dr. Adams

12:15 p.m.—Alumni Luncheon . . . (Highland Park Methodist Church)

2:30 p.m.—Fondren Lecures: IV. . . . . Dr. Lee

7:30 p.m.—The Seminary Singers

8:00 p.m.—Jackson Lectures:
III. "Husband and Wife" . . . . . Dr. Muilenburg

THURSDAY, FEBRUARY 7

7:00 a.m.—Morning Prayer . . . . . (Perkins Chapel)

9:00 a.m.—Peyton Lectures:
IV. "Preaching with Purpose and Power" . . . . Dr. Adams

10:00 a.m.—Jackson Lectures:
IV. "Leader and Follower" . . . . . Dr. Muilenburg

11:00 a.m.—Fondren Lectures: V. . . . . Dr. Lee